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# The Masonic Craftsman

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*In This Issue: The Spirit of the Supreme Council*

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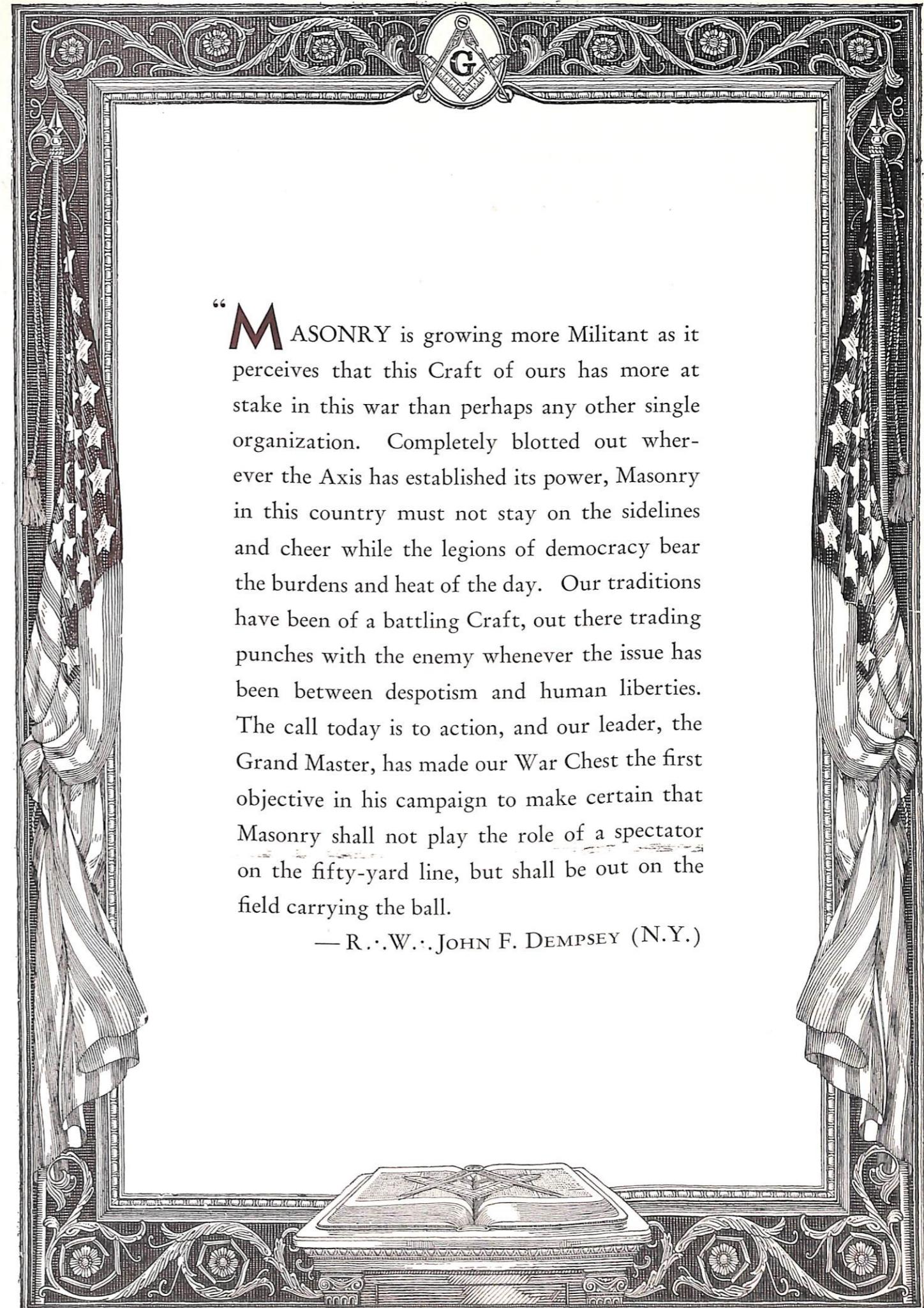
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"MASONRY is growing more Militant as it perceives that this Craft of ours has more at stake in this war than perhaps any other single organization. Completely blotted out wherever the Axis has established its power, Masonry in this country must not stay on the sidelines and cheer while the legions of democracy bear the burdens and heat of the day. Our traditions have been of a battling Craft, out there trading punches with the enemy whenever the issue has been between despotism and human liberties. The call today is to action, and our leader, the Grand Master, has made our War Chest the first objective in his campaign to make certain that Masonry shall not play the role of a spectator on the fifty-yard line, but shall be out on the field carrying the ball.

—R.W.JOHN F. DEMPSEY (N.Y.)





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**PLAINT** The burden of our plaint in this editorial page for several years has been the need for a better world order, for which we confess a consuming passion. Skeptics may laugh and declare it to be impossible, but history and human experience prove that persistent effort toward specific objectives has often accomplished great results.

Dedicated to the interests of Freemasonry THE CRAFTSMAN is an instrumentality for helping to attain international understanding through the medium of the Craft's avowed mission, which is universal brotherhood.

Confessedly our efforts may be weak, our means of expression feeble, but the appeal is genuine and the cause the greatest and most worthy in human relationships. Not an impossibility; yet truly a gigantic task, but when the many millions of inarticulate souls crying out in anguish and futility are considered surely a crying need, calling for the best efforts of every forward-looking person who seeks to see behind the immediate personal to a broader horizon of happier life to be shared with fellow humans everywhere—equally.

The means of expression are for many barred. Whatever concern lies in men's inner consciousness, if they cannot give voice to it, their thoughts cannot be effective—without that opportunity. Without apology to all and sundry of the cynical, efforts on the part of this journal shall be continued, in the hope that some small ray of the light of Masonic truth will penetrate surrounding gloom and help to dispel a world of miasmic misunderstanding which has heretofore caused unspeakable anguish and which cannot be ended until the goal is reached.

**FUTILITY** Fantastic figures of dead and captured in the frozen steppes of Russia and elsewhere graphically portray a story of utter horror. Millions of humans arrayed against each other: in one case at the whim of a madman and in the other in defense of the homeland.

Behind the front millions more: women, children and men too old to fight, deprived of the common comforts, living from day to day in dread of what is next to come.

So through perils and dangers indescribable does progress come. Pain and grief, inevitable accompaniments of war, make their mark, often ineradicable on one generation, breeding hatred and blind passion in the process, sowing seeds for more agony in the future.

Each new age brings new problems. New devices give new thoughts of conquering the weak to the unscrupulous strong. Yet light filters through here and there and the futility of war as a settler of international problems becomes increasingly evident.

The ravages of cruel oppressors may scourge the bodies of the people. Their souls remain free, however, and while condign punishment to the criminals who started the holocaust may seem the present greatest goal, enlightening processes of a more benign nature will in the end accomplish far more than revenge.

Hangings, beheadings, shootings accentuate the grief of innocent sufferers. The mark of infamy on a whole race, however, may show the future the terrible price they'll have to pay for the folly of their leaders.

**HOMILY** It is idle to deny that those events which most affect men's lives are the chief influence on their acts and habits of thought. This is true in Freemasonry and out. So only to the extent to which the tenets of the Craft penetrate does its Work carry weight.

There are among the two million or more comprising the fraternity many men of many minds. They do not all think alike by any means. Their conduct is predicated to a very large extent upon their own environment and the day-by-day contacts their business or profession create. Hence to get the utmost of value from the Masonic tie it is necessary above all to have the priceless principles upon which it is founded inculcated by every legitimate means.

During present chaotic world conditions the subtle implications of clever propaganda have been used as never before. The enemies of the free or United Nations have made full use of it as a weapon to destroy morale and to persuade the gullible to the merits(?) of their own perverted philosophy.

To counteract pernicious propaganda it is necessary that Truth be everlasting broadcast so that no misunderstanding may befall issues, or confuse men's minds. If the cause is just it is not wise to hide Light under any cover, but rather to meet the enemy with equal or even greater force. Wrong decisions have spelled the death of nations in the past and while hindsight is often wiser than foresight, many human disasters might have been avoided through the exercise of a broader insight into essential and elemental factors.

Freemasonry is a tremendously potential force for good in the world. There are few if any organizations with higher aims or clearer objectives. It is all embracing and all-pervading in its initial implications. By the strength or weakness of its appeal is its merit and influence gauged, and to obtain the utmost from its teachings and to realize on its potentialities education or instruction is imperatively necessary.

The candidate seeking Masonic light must therefore not be dropped after his initiation to the status of merely a member. He must be led along into fuller understanding of the purpose of Freemasonry, made to see that he and not someone else has a vital role to play for the benefit of his fellow men. All too often

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call HANcock 6690.

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Alfred Hampden Moorhouse, Editor and Publisher.

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when the first vivid impression has passed, a man will wonder why there seem to be so few opportunities for the practise of Masonry, looking as he does for leadership to direct him. When the right sort of leadership is lacking he becomes more or less indifferent to issues which should be vital and live. It is that indifference which reflects most on Freemasonry today.

"If a thing is worth doing, it is worth doing well" is a familiar aphorism, and trite, and it should be pointed out to the young men entering Freemasonry that the Work is indeed worth doing.

In action of a specific nature are greatest objects achieved. The sitter on the sidelines who has not been given, or found, opportunity to exercise his talents is not to be blamed if a chronic lack of interest on the part of those to whom he legitimately looks for guidance exists, hence the responsibility is great on all Craft leaders to use the wealth of available material at hand to build the Temple of fraternity which the world so urgently needs and which is the Craft's chief concern.

Ways and means to inculcate Masonic principles are of the essence. To create a dynamic force from a largely static mass is a challenge to Masonic leadership today.

**AFTER?** It is not too early to prepare plans for the peace which must inevitably follow the war. Far-seeing men have already thrown out more or less practical or visionary suggestions having to do with days when armaments and fighting shall cease to be the dominating thought of the world; when a whole world society must be rebuilt.

Out of these suggestions some good unquestionably may be extracted, but any comprehensive survey of world relationships following present universal carnage must of necessity be predicated upon so many at present unknown factors that only the careless of thought and speech will attempt arbitrarily to set up the ideal form of ultimate settlement and adjustment.

It is beyond dispute that human relationships in the future must be viewed and planned in a manner and scale totally different to any previously planned—if they are to safeguard against a repetition of past or

present follies. Peoples and nations hitherto not recognized as within the pale of world control have by their heroism and fortitude forced a whole new conception upon the so-called civilized nations. The presumptuous assumption of racial superiority is now to a large extent an exploded fallacy. The war has forced this truth upon our mental processes.

How well prepared are we of the United States of America to recognize that we cannot live unto ourselves alone—and survive?

And, particularly and of more direct interest to Masons, in what particular niche in any new setup will the fraternity best fit—and serve its avowed purposes?

Here is a wide field for intelligent thought. Granted its useful, constructive, humanitarian history, are they not but prelude to greater work in the field of world endeavor.

The Landmarks of Freemasonry, like the ten commandments, are more or less immutable. Their interpretation and application by the several million Craftsmen can be a factor of no small consequence and influence on the peace to come.

To the leaders who direct and govern the Craft is given opportunity in a great emergency to demonstrate the worthwhileness of Freemasonry.

**CHARITY** For the past twelve years annually at Christmas time Knights Templars of Massachusetts and Rhode Island have been invited through the medium of the monthly notice to contribute to a "deed of charity and pure beneficence," which in the aggregate has mounted to the sum of \$56,338.66, all of which has brought immeasurable comfort and consolation to hundreds of homes and individuals to whom perhaps the gleam of Christmas light may have dimmed.

By the simple act of a gift at Christmas time, a gesture of friendly thoughtfulness, Knights of the Chivalric Order have thus enhanced the lustre of their own shield and spread benevolent protection over the downcast and afflicted.

It is a worthy undertaking and deserving of perpetuating.

## Remember!

Stretch forth your hands to assist a brother whenever it is in your power. Be always ready to go anywhere to serve him. Offer your warmest petitions for his welfare. Open your breasts and hearts to him—assist him with your best counsel and advice.

Soothe the anguish of his soul and betray no confidence he imposes in you. Support him with your authority—use your utmost endeavors to prevent him from falling.

Relieve his wants as far as you are able without injuring yourselves or your families.

You are connected by solemn promises—let those always be so remembered as to direct your actions—for then, and then only, will you preserve your consciences void of offense, and prepare that firm cement of utility and affection, which time will have no power to destroy.

This admonition—written more than one hundred and thirty years ago—is in itself an editorial that every Mason could well afford to RE-READ—AND REMEMBER.

Although many of the good works—the maintenance of old people's and orphans' homes, hospitals and other charities—are but little known to the general public, Masonry has—and can have—a better source of publicity as a creator of favorable opinion than any of these.

That source can be our individual action toward, treatment of, and belief in, other members of our great fraternity.

Masons who have followed this century-old admonition, have—and always will—receive that finest of distinctions—the regard of the Craft as "a just and upright Mason."—*The Masonic Chronicler.*

# THE SPIRIT OF THE SUPREME COUNCIL

By MCILYAR HAMILTON LICHLITER, 33°, Grand Prior

What is familiar to veteran members of the Scottish Rite of Freemasonry is entirely new to those who, more recently, have joined its ranks. Even among older members there is need for an occasional re-statement of a few fundamental facts. It is of vital importance that all of us understand the spirit of the supreme council as it is expressed in its organization, personnel and policies.

## I.

The Supreme Council, 33°, of the Ancient Accepted Scottish Rite for the Northern Masonic Jurisdiction is literally *supreme* in the sense that it is the sole governing body of the rite. It is not constituted by the subordinate bodies; it constitutes them by dispensation and charter. It is not a representative body in the sense that the active members are elected by the subordinate bodies, but, on the other hand, it is not an oligarchy for the simple reason that, within the framework of the constitutions, *it is an embodiment of the democratic process*.

Here are a few examples of the essential democracy of the supreme council. The officers are elected triennially and must report in detail each year. All financial transactions are determined by a budget, presented in open meeting by the committee on finance, and adopted by the Supreme Council. All financial reports are audited annually by a reputable firm of certified public accountants. All policies of the supreme council are subjected to full, critical debate among the active members before action is taken. Honorary members have a voice in the deliberations of the supreme council, but no vote. Nothing is hidden, nothing is "put over." The books are open. There is no abridgment of the right of debate, petition, or protest.

## II.

The spirit of the supreme council is embodied in the personality and service of the sovereign grand commander. Under the constitutions he is invested with unusual authority and responsibility, but he is never dictatorial in the exercise of power. When decisions have to be made, he makes them positively and submits them to the supreme council for review. In all significant matters of policy, he never acts until after consultation with his brethren. He is himself such a believer in democratic techniques that he invites and welcomes constructive criticisms or suggestions from all members of the rite. Like every intelligent and honorable man, he abhors the merely captious critic, the chronic fault finder, and those who have a personal axe to grind. He asks of others what he gives so freely himself—an unselfish, whole-hearted devotion to the interests of the Scottish Rite and of Freemasonry in general.

## III.

Contrary to the opinions of many sincere members of the Scottish Rite, the supreme council is not "supported" by the membership of the rite. It is not spending "their" money. That is to say, in this jurisdiction, there is no per capita tax levied upon individual mem-

bers, and no special assessment. Each subordinate body pays annually a fee of \$5.00 to the supreme council. From the initiation fees of each candidate who takes all the degrees from the 4° to the 32°, the sum of \$8.00 is paid to the supreme council. In good years, when there is a large number of initiates this just about meets the basic operational expense of the supreme council.

## IV.

The financial backlog of the supreme council is the permanent fund. Since 1870, the supreme council has jealously guarded an annual surplus in order to build up a substantial permanent fund. The fact that this fund now amounts to more than \$3,000,000 is due to economy in administration, unusual competence in the supervision of the portfolio of securities which now includes 160 items, and to the surplus which is turned over to the trustees each year. In 1942, for example, this surplus was \$30,000.

The income from this permanent fund not only provides for most of the expenses of the supreme council but it also makes possible its benevolent outreach. The generous amount appropriated each year for educational and charitable causes is another expression of the spirit of the supreme council. It is thinking in terms of service to humanity.

## V.

Occasionally, questions are asked concerning the fee of \$100 which is charged for the conferring of the 33°. It is the lowest fee charged in North America. Other jurisdictions have a fee of \$150 which candidates think most reasonable. For this money, the honorary member gets the 33° and all the privileges of honorary membership in the supreme council. He gets a 33° ring, a "passport" and tuck, an engrossed certificate for framing, a copy of the proceedings each year, and all other general literature sent out bring him the *News-Letter* monthly, and he can have the authoritative two-volume History of the Scottish Rite by Ill. Samuel H. Baynard, 33°, for the asking. If he attends the sessions of the supreme council year after year, he is a guest at the luncheons, dinners, and entertainment—all without cost to him. Similar courtesies are extended to his wife.

That answers the question that has been asked, but surely there is a higher level than the cash transaction. Does it matter so much what a brother gets for his \$100 fee? The supreme council is concerned with what he proposes to give in service to God, his country and our order.

## VI.

The truth is that election to the supreme council is more of a responsibility than an honor. It is not a reward; it is a challenge. The controlling motive which should dominate every member was phrased centuries ago by Jesus of Nazareth, "I am among you as he that serveth."

Mistakes have been made, to be sure. Occasionally, a man has been elected as an active member who turns

out to be a self-seeker, a lover of the limelight, eager for continued preferment. Occasionally, a man comes into honorary membership who complacently accepts the 33° as a reward for work which he has done and never does anything more. That sort of thing does not happen often. When such a mistake is made, it is soon recognized and the individual is given little opportunity to exploit his ego. The supreme council knows how to immunize itself against the *prima donna* type either in the active or in the honorary membership.

With these occasional exceptions, it may be said in all honesty that, man for man, there is no group of men in any fraternal organization more willing and eager to subordinate their own interests to the common good than the members of the supreme council. It is obviously essential that among the active members there must always be men skilled in the management of investments, specialists in the history and interpretation

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of ritual, authorities in the field of law and jurisprudence, and wise counsellors in the fifteen districts of our jurisdiction.

## VII

The spirit of the supreme council is international. Before the war there were 34 supreme councils. Many of these have been crushed by the ruthlessness of the Axis military machine. After the war, however, it will be the task of the Scottish Rite everywhere to encourage the reorganization of these supreme councils, and to work hard for a just and durable peace. Just as there must be no narrow partisanship in the Scottish Rite, so there must be no narrow isolationism. Unpreparedness for peace is as tragic as unpreparedness for war. Now is the time for a thoughtful study of the kind of a world that we want after this war, and of our special task in promoting a world-wide, friendly cooperative society of nations.

# THE GENERAL GRAND CHAPTER OF ROYAL ARCH MASON

By RAY V. DENSLAW  
M. E. General Grand High Priest

Royal Arch Masonry has before it today the finest opportunity ever offered a fraternal society. Worldwide in its organization, unfettered by religious limitations, and possessor of Masonic traditions and customs, it should serve as a grand central rallying point and focus for Masonic interest and activity. Even the words "Royal Arch" betoken possibilities, for, in simpler forms the Royal Arch may well be regarded as a rainbow—the Symbol of Promise and Fulfillment.

Craft Masonry in the United States is divided into forty-nine separate and distinct jurisdictions, each doing its work in its own way and looking askance at any proposal to unite under a common banner, with the result that no one is authorized to speak on behalf of the Freemasonry of the United States. No one is vested with authority to ask for consideration in behalf of the largest and most influential secret society in the history of the world. It is unnecessary to go into the reason for this division of the fraternity. We know that during World War I this fact prevented us from doing what we should have done as a humanitarian organization. Nor can we blame governmental authorities. Military men have their troubles, and they were right when they plainly told some of our representatives that our government could not deal with so many entities when engaged in winning a war.

But there is one Masonic organization in the United State which can speak for the largest group of Masons in the world—the *General Grand Chapter of Royal Arch Masons of the United States of America*—composed of forty-six jurisdictions—substantially the entire membership in the United States. It has long hoped to include all Royal Arch Masons under its banner.

Established in 1797 by Royal Arch groups in New York and Massachusetts, it constitutes our oldest na-

tional Masonic organization. It began in a small way, but through excellent leadership it grew and grew until, during the prosperous period of Freemasonry, it numbered three-fourths of a million members. The names of DeWitt Clinton, Albert G. Mackey, Edward Livingston, Joel R. Poinsett, Robert P. Dunlap, Josiah Drummond, and others, who were outstanding Masonic leaders, loom high in the official circles of the General Grand Chapter.

Taking a series of degrees about which little was known, and against which there was much jealousy and opposition, this great national organization developed them into an established series recognized throughout the Masonic world because of their dignity and because they were under control of an established and reasonable group. Whatever uniformity has been obtained in our degrees is due to the work of the General Grand Chapter.

In 1865 the great war between the North and South ended. Ill feeling existed such as follows any war in which brother fights against brother. Many religious organizations were split up into sectional groups. Political parties were affected. Some grand lodges would not commune with other grand lodges. But in 1866, the General Grand Chapter summoned its members to a Triennial Convocation in St. Louis, Missouri, then the border line between North and South. Members responded from all parts of the country, and, here, under the sponsorship of the General Grand Chapter, these brethren renewed their fraternal ties and began to work together on the great problem of reconstruction. Their first problem was to secure a renewal of Craft ties by working through their grand lodges. And thus did Royal Arch Masonry do its part in the strengthening of the fraternity. It can do it again when necessary.

Then the fraternity entered upon one of its periods of greatest prosperity. Companions in other sections of the world began seeking for Capitular light. The General Grand Chapter, recognizing the lead it should play in the extension of the rite, began to grant charters to subordinate chapters in territories where no Grand Chapter existed. In this manner it established chapters in every state west of the Mississippi River. From these chapters came Grand Chapters, each becoming a part of the General Grand Chapter and being received into the galaxy of states, assuming their rightful place in our national organization.

In response to other requests, charters were granted to chapters in Hawaii, Chile, Alaska, Philippine Islands, Shanghai, China, Canal Zone, Puerto Rico, Cuba, Isle of Pines and Mexico. These chapters work directly under the General Grand Chapter, which furnishes them with rituals and in other ways oversees their work. In 1939, reversing all former policies, the General Grand Chapter voted to translate the beautiful ritual of the Capitular degrees into the Spanish language, and, through our members in Mexico, this has now been accomplished. The ritual will soon be available to Spanish-speaking good neighbors in Central and South America. Thus has the General Grand Chapter made its contribution to the American good neighbor policy.

The primary field for Royal Arch Masonry is that of education, for we are taught that it is our duty to "dispense true Masonic light and knowledge to our less informed companions." It should be our endeavor to make each Royal Arch Mason an educated Mason. To this end the General Grand Chapter is preparing a History of Royal Arch Masonry for the use of the membership. Over one hundred members of the fraternity are busily engaged in its compilation and in Royal Arch research, and when completed it promises to rank with the most outstanding Masonic books, and be a monument to the organization which has planned, carried it to execution, and made its publication possible. Only the General Grand Chapter was in a position to render this service.

And now, in sponsoring the publication of a national Masonic magazine, The Royal Arch Mason, the General Grand Chapter has taken another step forward. While devoted primarily to Royal Arch Masonry, the subject matter will by its very nature be closely allied with the work of the lodge, making it of general interest to every Master Mason, and all at a price which any member can afford.

The General Grand Chapter will always be just what its membership desires it to be. If it fails in any manner to meet the expectations of its supporters, the failure is to be laid at the doors of those who comprise it. It can only take the leadership which the various states supply. General Grand Chapter will never rise above the leadership of the states which comprise it.

There are some companions who believe General

Grand Chapter should engage in some great humanitarian object. Such hopes are commendable, but impossible so long as we attempt to operate on a basis of one cent per capita. *No national organization does so much with so little as does the General Grand Chapter.* It has the machinery necessary and in time will prove that it is a vital force in preserving true Masonry.

For a century and a half the General Grand Chapter has gone the even tenor of its way, holding its triennial meetings in cities as widely separated as Tacoma, San Francisco, Charleston, Denver, Baltimore, Boston, New Orleans, Indianapolis, Hartford, St. Louis, Topeka, Albany, and Salt Lake City. These meetings have provided places where distinguished Masons of all Rites and degrees might gather for an exchange of opinions and a discussion of problems and difficulties. The result has been the promotion of Masonic harmony and a more uniform procedure throughout our country. We know of nothing that can take the place of these great triennial meetings.

We stated in the introduction that a great future awaited Royal Arch Masonry of America—provided we take advantage of our present opportunities. We can never secure the greatest results unless we have the united support of all Royal Arch groups and of those bodies which have allied themselves to us. We must build up our Royal Arch morale, show to the world that we are one united group, and that we have a mission to perform. Officers of the General Grand Chapter are fully aware of conditions which confront us, not only now, but after the war is over. They need co-operation.

Have you ever stopped to think what the condition of Royal Arch Masonry in this country would be without the General Grand Chapter? And yet there are individuals in this country who would destroy what it has taken a century and a half to build up. Without such an organization, interest in the order would wane; changes would be made in ritual and means of recognition, slowly we admit, yet surely. Even now there are elements which would discard certain of our degrees. Have we any assurance they would retain others? Without opportunity to meet in triennial convocations and discuss problems, disunity would creep in, problems would be multiplied, and Royal Arch Masonry would become just another organization. When you find one sowing seeds of dissension, and encouraging a division in our ranks, investigate the reason for his action; it may be frustrated ambition, lack of recognition, or jealousy of the popularity of this particular branch of Freemasonry. The American republic had to contend with this very problem at the time of its formation. What we are today is proof of the wisdom of those who saw beyond petty prejudices and ambitions.

Only in *Union* can there be *Strength!*



## AN INDUSTRIAL PLAN

*A most important contribution to the discussion of post-war economic reconstruction to come from the side of British industry is made in a paper issued by the directors of Unilever Limited. It deals with the problem of how mass unemployment can be abolished. In publishing it the directors "hope that the ideas it contains, which are the result of experience gained in international business, will help towards establishing what is generally recognized to be the chief prerequisite of any satisfactory scheme of social security." Reproduced here are the "conclusions" of the study.*

Freedom from want presupposes the productive capacity of the nation being used continuously, and without restrictions from either the side of manufacturers or that of labor. It must provide those consumer goods that are necessary to give everybody decent housing, decent food, decent clothing, and those amenities of life that make up modern civilization. Side by side with this, productive capacity must provide for its own extension.

Directed and used in the right way the productive capacity of the nation is amply sufficient to meet these requirements, but productive capacity is not being used rightly whenever there is mass unemployment.

Where irregularity of employment exists it means there is irregularity in productive activity. If productive activity were kept at a regular rate of progression the problem of unemployment would be shorn of most of its difficulty.

The major irregularities in productive activity are the result of irregularities in the extension of industrial capital equipment. The problem of unemployment depends, therefore, on the problem of how extensions of that equipment are to be kept regular.

### GOVERNMENT'S PART

A self-imposed discipline on the part of industry can help to the solution of the problem, but the main task in fostering regular capital investment, and through it regular employment, lies with the Government. This does not mean the exercise by Government of direct control over production (apart from a period of acute shortage of materials after the war); it means the exercise by Government of the powerful means of indirect control it possesses.

Government, by its monetary and budgetary policies, can influence the whole economic structure. It controls the monetary system and virtually decides the rate of interest on the money and capital market. By its own expenditure and taxation Government regulates the ultimate distribution of the nation's income.

But in the past little has been done to co-ordinate these influences or to follow any consistent plan. Budget policy in particular has been marked by a complete absence of consideration for its economic effects.

Under the system of a single Budget, balanced annually, taxation is imposed at a higher rate in times of depression, at a lower rate in times of prosperity. The procedure should be the reverse. In booms the Govern-

ment's policy should be to check spending, in slumps to encourage it. As an example, extensions of productive capacity incurred in periods of boom might have to suffer reduction or abolition of depreciation allowances, or even direct taxation, whereas such extensions incurred in periods of slump might be allowed as a set-off against income.

A system of two Budgets should be introduced: an "ordinary" Budget, balanced annually, for meeting standing expenditure out of current revenue; and an "extraordinary" Budget to meet normal capital expenditure and such emergency measures as should be taken in times of depression to fight unemployment or stimulate trade. The "extraordinary" Budget would be covered—or over-covered—only in times of prosperity.

The two-Budget system, provided it is used solely for the purpose of regularizing economic life—and without this proviso there is a danger it might be used for purposes which would undermine confidence in the country's monetary stability—is the most efficacious means of controlling the trade cycle and is the one that needs most study. This study should be undertaken now, not when the war is over.

No progression of productive activity can be kept regular that leaves no reserve available in manpower or machines. A part of the working population will, under conditions of normal industrial activity, always be temporarily unemployed. They should not be without sufficient income, nor should they be idle. The right level of this labor reserve cannot be indicated beforehand; it will change as technical and other conditions change. But, taking all these conditions into account—movements in prices and stocks, trends in spending and saving, accumulations of unfulfilled orders, and so on—it will be the fluctuations of the labor reserve, in both numbers and the way it is made up, that will be the signal to the Government to apply its anti-boom or anti-slump measures.

All the measures that are to be taken should be well planned in advance and ready for immediate application. They may be summarized as follows:

### GOVERNMENTAL MEASURES

(a) If a marked diminution of the number of the labor reserve shows itself or the "turnover" in the reserve increases markedly and the other phenomena of economic life confirm that a boom is on the way, the Government should apply the following remedies, the dosage being adapted to their effectiveness:

(i) *Monetary Measures.* The credit basis of the monetary system should be reduced—or, to begin with, its extension checked; the rate of interest should be allowed to rise; the use of credit for various purposes should be curtailed.

(ii) *Budgetary Measures.* The "extraordinary" Budget should be over-covered by raising taxation; the rate of depreciation allowed on new capital investment for taxation purposes should be reduced, if necessary to zero, or even such capital expenditure should be taxed.

(iii) *Government Investments.* Capital expenditure by the Government (central or local) or controlled by the Government should be slowed down or stopped.

(b) If, on the other hand, the numbers of the labor reserve increase, if the "turnover" diminishes, if unemployment of a non-temporary character shows itself, and other phenomena of economic life confirm that slump conditions of a general character are on the way, the Government should apply the following remedies in suitable doses:—

#### General Measures

(i) *Monetary Measures.* The credit basis of the monetary system should be extended; the rate of interest should be lowered; restrictions on the use of credit should be relaxed; cheap credits for encouraging investment should, if necessary, be made available by Government guarantees.

(ii) *Budgetary Measures.* There should be no attempt at covering the "extraordinary" Budget; taxation should be lowered; the rate of depreciation allowed on new capital investment should be increased, if necessary to 100 per cent.

(iii) *Government Investments.* Capital expenditure by the Government (central or local) or controlled by the Government should be hastened or increased; the execution of new public works should be speeded up.

#### Special Measures

In case the effect of these general measures should not be enough, or in case unemployment be wholly or partly of a structural or incidental nature, then to supplement them there should be—

1. Public works of a special kind (as distinguished from normal Government capital expenditure).

2. Special training of younger people who cannot find a job.

3. Retraining of workpeople whose unemployment is due to structural, local, or seasonal causes.

4. Occupation in temporary work (afforestation, preparing uncultivated land for tillage or pasture).

The foregoing measures are ones which would be applied by the Government for fighting unemployment, and they would be applied intermittently as the need arose. The Government also, it may be assumed, will be applying measures continuously for achieving social security. Industry can ease this double task of the Government by taking measures of its own.

#### INDUSTRIAL MEASURES

##### (a) Anti-Unemployment Measures

1. Planning development with as long a view as possible, thus avoiding the violent fluctuations in extensions of productive capacity that are the root cause of irregularities of employment.

2. Following at all times a policy which is designed to foster maximum production.

3. Individual units adopting voluntary schemes of training their workpeople for other work, for whom employment in the unit cannot be found, thus helping the fluidity or mobility of labor.

##### (b) Social Security Measures

1. Caring for the workpeople's health and housing.

2. Adopting voluntary schemes of guaranteeing earning during sickness, accident, short time, or unemployment that is temporary only. (Workpeople undergoing training under (a) (3) or those drawing benefit during temporary unemployment under (b) (2) should be counted in the labor reserve.)

3. Instituting works councils or similar bodies for developing employees' sense of responsibility for the well-being of the enterprise they are engaged in, and opening up possibilities of their rising to higher responsibilities.

##### (c) Collaboration with the Government

Keeping the Government informed on all technical and other conditions it should have in mind for a correct interpretation of the fluctuations of the labor reserve, and providing the Government with accurate and up-to-date knowledge about production and marketing generally.

But any scheme for fighting unemployment and any wider plan for social security in one country, however well devised, are at the mercy of events in other countries.

It is of vital importance to the success of any such scheme and plan that similar measures are taken in all the major industrial countries. In the international monetary field regular personal contacts between individuals who are responsible for the execution of policies in their own countries have achieved conspicuous success. Nothing comparable has been reached in the field of commercial policy or that of social security.

These contacts would be best obtained through international councils or similar institutions having permanent international secretariats, on which the Governments of the various countries would be permanently represented, and among the purposes of those organizations would be the negotiation, conclusion, and performance of international agreements covering the following matters:—

#### INTERNATIONAL MEASURES

(a) Adapting productive capacity, dislocated by the war, to allow the various countries to produce and consume according to their abilities. This adaptation necessitates international trade being freed and monetary obstacles to that trade being relaxed, but the process must be graduated to the resultant changes in each country's economic life.

(b) Positive measures for encouraging the expansion of international trade.

(c) Protecting countries that embark on anti-unemployment measures and plans for social security against unfair competition from other countries—unfair, in the main, because of those countries' neglect of similar social obligations, but also because they use dumping methods or depreciations of currency.

(d) Regulating the production of stocks, and the prices, of raw materials.

(e) Raising the standard of living in undeveloped countries.

A scheme of so comprehensive a character as the Beverage Plan for Social Security and our addendum on the "Problem of Unemployment" assumes that there prevails in the world a strong consciousness of the fundamental community of interests that binds all classes of society and all nations. It is to be hoped, therefore, that in those countries where schemes of this kind do not exist already this consciousness will lead to their being initiated with all speed as soon as the war is over. Indeed, it is a condition of the success of any one such scheme that others of the same kind do exist in the principal industrial countries. Their real test will come several years later. Much will have to be learned from experience, and the technique required for their handling will have to be developed gradually. There is no reason to doubt their success, but it would be unwise

to expect that they will turn all countries into Utopias and free the world of all disturbance. Courage is needed in their conception and revision to protect society in case of partial failure.

In the battle against unemployment, as in any other battle, it is on courage combined with preparedness for inevitable set-backs that success depends. In our attempt to offer suggestions for the fighting of this battle we have tried to include both these elements.

[While the above summary is written from a British rather than an American point of view, or experience, it contains a number of notable suggestions, which are worthy of consideration by all readers to whom the future structure of the world has concern, and that means all of us.]—ED. CRAFTSMAN.

## WAR THINKING

Under the above caption, Mr. A. N. Kemp, who is the president of American Airlines, has written a full page article, which is reproduced below, which gives food for thought to all forward-looking people seeking a broader and better way of life after the war.

One difficulty nations have had in the past has been to keep pace in advanced thinking with the tremendous scientific strides made and an inability to properly grasp their potentialities in a changed and changing world order.

Obsolescence is an important factor in materialistic enterprise duly taken account of by wise business executives. Obsolete thought processes have held up progress in world economics and social advancement. To focus the mind upon the comparatively new processes involved in global relationships through the new found power of air travel is one of the most important needs of the day, and Mr. Kemp's able analysis admirably sums up some of its elementary implications. He says:

"We exist upon one globe, and inside another globe."

"Our planet-earth is the center of a larger air-globe . . . It is like a small spherical kernel within a large spherical shell. Both globes, as one unit, follow the same orbit. We take our air with us—and always have."

"The new factor that changes our world is the use of air as the only universal realm for transportation. In ratio as we do use it, we change the proximity and accessibility of all places, and effectively we make the world smaller."

"With this conception as the basis for our war-thinking the world could make peace permanent."

"Not that human nature will change that much, that quickly, but because, after centuries of recurring wars, the human race now does possess the physical means of enforcing Peace."

"Consider the protective possibilities of air:

"Since air is everywhere, it is not possible for any person, clique or nation to hide anywhere upon the earth from air surveillance. If we have mastery of the air, we can reach the spawning grounds of the war plotters and prevent their preparations for war."

"Consider the productive possibilities of air:

"Today, all world markets are much closer neighbors than cities of the United States used to be. Air transportation makes possible a quicker post-war rehabilitation and a better world economic system."

"World War I was a localized war. It was won by surface strategy. World War II is a universal war where there are no safety zones, because every inch of the earth's surface is a potential target for bombs from the air."

"The world geography of 1918 is as obsolete as that of the ancient flat-world. That is why the post-war world will present problems as great as does this war-world—and why we will need aviation more after this war than during it."

"After the Peace Conference we will have a much more vulnerable nation, because it is no longer an isolated piece-of-land, but an integral, inseparable and indivisible part of today's air-world. The waters of our two oceans could no more prevent air attack than did the cement of the Maginot Line."

"The pre-air conception of the world was one of nations protected by vast oceans. All world economic, political and military thinking was predicated upon that surface-conception. Aviation has turned the page on that era!"

"Of course nations will continue to have boundary lines and will use land and water methods of transportation. But aviation changes all relative values: it nullifies the buffer nations, and makes possible that which has, for all man's prior history, been impossible."

"Since it is primarily the use of air that makes this Global War, it must follow inevitably that a dominant use of air can maintain Global Peace."

"The United States has the beginning of the aviation machinery necessary to implement its democratic ideals and prevent a repetition of the war-crime by any nation."

"Attain the most powerful position in the air and automatically we will become the greatest Power for Peace."

## THE THIRTY-THIRD DEGREE

By MELVIN MAYNARD JOHNSON, 33°  
Sovereign Grand Commander

A further word upon this subject seems to be called for because some of our brethren obviously misunderstood a recent article of Ill. Samuel H. Baynard, Jr., 33°, Grand Secretary General. They disassociated from the context a part of one paragraph which reads:

"It is not in repayment of services rendered, or a reward for work he has done, or to honor the individual that the nomination is made and the election is had. It is the act of the Supreme Council reaching down into the subordinate body to pick out a man of its own choice, not so much for what he has done in the past as for what it expects of him in the future. . . . What one has done is the best standard by which to predict what he will do."

The use of the phrase "down into the subordinate body" was inadvertent. While literally correct, yet it seems to have caused misinterpretation. Often a reader gives to written words a very different meaning from that intended or anticipated by the writer. In this case, perhaps it would have been better to say "It is the act of the Supreme Council reaching into the membership to pick out a man . . ." etc. That was the sense in which the sentence was meant by the Grand Secretary General who wrote it, and by the Sovereign Grand Commander who approved the article in question.

From whom do recommendations and nominations come for the Thirty-third Degree? What are the bases for its tender? Who gets it . . . and why?

### WHO?

Any Active Member of the Supreme Council has the legal right to make nominations for the Thirty-third Degree.

In practice, the Deputy for a District makes nominations previously agreed upon unanimously by all the Active Members for that District. A nominee must be at least thirty-three years of age, and a Sublime Prince of the Royal Secret, 32°.

Recommendations for the honorarium may be made to an Active Member by any one. This is frequently done, and all such recommendations are given due consideration. Petitions have little weight. A personal word, giving the reasons which actuate it, is much more valuable. It has been officially decided that a Council of Deliberation is competent to make such recommendations (1881 N.M.J. 54) but it has been many years since any Council of Deliberation has availed itself of that right. For someone to seek the degree for himself, directly or indirectly, results unfavorably when discovered.

All nominations lie on the table long enough to be scrutinized by those having the right and duty to vote thereon. A single blackball rejects a nominee, and in

such case, the fact of the nomination is a profound secret. Disclosure would be a violation of honor and obligation.

### WHY?

There is no written rule which purports to state the bases upon which the choice of brethren for this distinction rests. I venture to state my own opinion after an experience of twenty-eight years as a Member of the Supreme Council, including twenty-two years as an Active, and nine years as Sovereign Grand Commander.

*First: Sound character and reputation.* No one should be advanced to the Thirty-third Degree unless his standing in the community makes him worthy of emulation. The very fact of his holding this degree should enhance its value—and that of Freemasonry—in the regard of those who know of his choice, by the Supreme Council, as an exemplar of its virtues and ideals.

*Second: Loyalty to Freemasonry, and devotion to its principles.* This, likewise is self-evident.

*Third: Altruistic service.* Not only are the first two criteria essential, but to them must be added worthwhile, significant and devoted service.

The Thirty-third Degree is not conferred, like the honorary degrees in a college or university, solely in recognition of what the recipient has already accomplished. The Supreme Council does regard past achievements as strong evidence of what may be expected in the future. *This honorary degree is not intended as an eulogistic funeral service to mark the close of a Masonic career. It is more like applause given in expectation of an encore.*

Very many times, the service which is acclaimed by election to our honorarium has been rendered in or through Freemasonry, with special emphasis upon the Ancient Accepted Scottish Rite. But the choice is not determined by that reason alone. Sufficiently noteworthy and outstanding service to one's fellow-men in any field of the humanities may gain this accolade. Recognition of any such achievements, when made by able, sincere and impartial judges, is a potent stimulant to continued and renewed service and sacrifice.

In this sense, it may be said truthfully that this ultimate degree in the Scottish Rite of Freemasonry is not given as a reward for what has been done. It is conferred because the record of the past gives hope of what may be expected of the recipient in the days that follow.

In choosing its exemplars, the Supreme Council has made mistakes. There is no X-ray which can reveal with certainty the motives and standards of the human mind. No man, or group of men, has always been right. Infallibility is a Divine attribute. The Supreme Council's mistakes, however, have been comparatively few.

## THE BILL OF RIGHTS AND FREEMASONRY

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Do we, the people of the United States, exist to serve, preserve and defend our government or does our government exist to serve, preserve and defend us, the people? The right answer to this simple question, which any school child knows, is in the last analysis that for which we are fighting, and will fight, no matter how long it takes to bring victory.

Like all citizens, Masons take American fundamental rights and liberties as a matter of course. We have never known any other concept of life. No American citizen living has ever known existence except as guaranteed by the American Bill of Rights—the first ten Amendments to the Constitution—which became part of the fundamental law of our land one hundred fifty-one years ago December 15.

So much ingrained in the very warp and woof of our being, so much a matter of course, so deeply rooted in our consciousness are the principles expressed in the Bill of Rights, that under ordinary circumstances few give thought to them. Now, suddenly, tragically, we are thrust into the greatest conflict a war-torn and weary world has ever known for no other purpose than to preserve that which has been ours so long, so securely, so certainly, that we had forgotten there was ever any other way.

The existence of Freemasonry is guaranteed in the Bill of Rights; take from our Constitution the first phrase in the first Amendment and Freemasonry here, as in dictator ridden Europe, could disappear in a carnage of murder, the smoke of burning buildings, the torture of leaders.

All the Bill of Rights is vital to the American way of life. But Freemasonry's existence in the United States depends more upon the First, Fourth and Fifth Amendments than the others.

To get a clear picture of the vital importance to the Ancient Craft of those Amendments which guarantee our existence and security, let us read them first as a whole:

### THE BILL OF RIGHTS

1. Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

II. A well regulated militia, being necessary to the security of a free State, the right of the people to keep and bear arms shall not be infringed.

III. No soldier shall, in time of peace, be quartered in any house, without the consent of the owner, nor in time of war, but in a manner to be prescribed by law.

IV. The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the

place to be searched, and the persons or things to be seized.

V. No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces or in the militia, when in actual service in time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.

VI. In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense.

VII. In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury shall be otherwise re-examined in any court of the United States, then according to the rules of the common law.

VIII. Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

IX. The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people.

X. The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.*

It is not necessary to define the word "religion" except to note that it has been interpreted here as meaning any manner or method of worship of a Supreme Being which is not in violation of laws made by the people to preserve other liberties. But it is necessary to note that neither in this Amendment nor in any, is there, or can there be, an *absolute* right or privilege; all are relative.

Thus, if a number of lunatics declare themselves a church and to possess the right to and did sacrifice a human victim every Sunday, they would be speedily incarcerated because of violation of the laws made and provided for the safety of persons. By no wild stretch of the imagination can laws prohibiting murder be considered as "prohibiting the free exercise" of religion.

Freemasonry is not, *per se*, a religion. It is *religion* in the abstract, since it inculcates reverence and awe of a Supreme Architect, invokes His blessing, is erected to Him. Congress will make no law respecting the estab-

lishment or practice of Freemasonry, as long as Freemasonry abides by the laws and promotes and defends the other fundamental rights of citizenship expressed in the Bill of Rights.

*Congress shall make no law \*\*\* abridging the freedom of speech, or of the press.*

Again the prohibition is relative, not absolute. Freedom of speech does not include the right to preach sedition or incite to riot and murder, or to advocate treason or the overthrow of the government by violence. The freedom of speech which the first Amendment guarantees to us extends only to the point which, if exceeded, transgresses other rights. We may not publicly defame our neighbor, nor slander him; we may criticize to our heart's content, either by public speech or publication, so long and only so long as we break no laws which we have made for the greatest good to the greatest number.

Without this guarantee Freemasonry could not live. An agent of a government not restrained from interfering with free speech could visit our lodges, accuse any of us of prohibited speech, and arrest and punishment would follow, just as it has followed in countries in which government by dictator has overcome government by law.

*Congress shall make no law abridging \*\*\* the right of the people peaceably to assemble.*

In nearly sixteen thousand Lodges in the United States, Freemasons peaceably assemble as often as they desire. No police can stop us, no soldier bar our way, no dictator forbid. We live, move, have our being, assemble in lodges, do our work, worship God, disperse when we desire, because and only because a fundamental right was made a part of the fundamental law of the nation.

*Congress shall make no law \*\*\* abridging the right of the people to petition the government for a redress of grievances.*

It is not a very far-fetched supposition that a political boss, a venal public servant, might pass a municipal law to the effect that no public assembly could be held without payment to that municipal government of a license fee or the special permission of some official. The Supreme Court would hear the petition for a redress of such a grievance and any illegal attempt to forbid the right of the people peaceably to assemble and to hear free speech would be set at naught.

No President, no Governor, no national or state legislature may forbid the right of the people peaceably to assemble, and the Government must entertain the petition for a redress of grievance if any official or law making body attempts to abridge that right. Hence our right to assemble in our Temples, hold our meetings, conduct our business, is a guarantee given not by government or by President or other authority, but by fundamental law. As long as the United States is ruled by a sovereign people, this right is ours, unless changed by the will of all of us.

*The right of the people to be secure in their persons, houses, papers and effects, against unreasonable searches and seizures, shall not be violated.*

In every country in occupied Europe Freemasons' homes and Temples have been entered, their papers

seized, their property confiscated. Where it was done it was not illegal, for the dictator is the law and the only law. He rules by force and only by force.

Here, no police or soldier may enter our lodges against our will; here no Gestapo may seize our records, steal our money, burn our Temples. Our right to be secure in our Temples, our records, our property, is not one that can be given or withheld at the whim of any authority, or the enactment of any legislature. It is a basic stone in the massive structure of liberty, created and maintained by law, which is America.

*No person shall be held to answer for a capital or other infamous crime unless upon a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the militia, when in actual service in time of war or public danger.*

No civil authority may arrest a Freemason, throw him in jail, punish him in any manner, for being a Freemason. No Grand Master in the United States could be treated as was Dr. Richard Schlesinger, Grand Master in Austria; no son of a Grand Master could here be terribly punished because and only because he was the son of a Grand Master. In M.W. Ray V. Denslow's (P.G.M. Missouri) splendid 1942 review of "The Masonic World" is the following account, written by the son of Dr. Schlesinger, now a resident of St. Louis:

"On March 16, my father and I were arrested by the Gestapo early in the morning—he in his home, I in mine. We were both put in jail. Early in 1938 my father had had a surgical operation and was still in need of surgical care; he lacked this in prison. He was unable to remove his clothes because the cell was so crowded. There was a toilet in his cell but no facilities for keeping clean; the food was terrible and almost nothing. In a few days he collapsed. My mother had died in 1918, and so my wife arranged to find an influential Nazi lawyer who went to see my father (with a Gestapo agent) in his cell; when they saw his pitiful condition they arranged for a high bond and he was brought in a Gestapo ambulance to a hospital, but no communication was permitted him with the outside world. An effort to secure a private nurse failed. Even his old family doctor could not visit him. But the physical strain of the prison, his being treated as a criminal and prisoner, the destiny of his beloved country and fraternity, and the ruling of the Gestapo that I must leave the country, broke all the strength there was left in him. He died of pneumonia June 5, 1938. Mrs. Schlesinger rushed to the Gestapo when she found he was about to pass away to secure permission for me to see him. The answer was that she was threatened with prison, too.

"I was held in prison from March 16 to May 25, 1938, in a cell made for a single prisoner but which now housed eight others. When I came home I had lost 40 pounds and was infected with a furunculosis due to dirt. There was no investigation—no trial. May 25 I was brought to headquarters where I was told that I had to leave the country in six weeks (later extended to 12 weeks) because Germany could not tolerate a leading Mason with international connections inside Germany. Everything I had was taken from me under the guise of 'special emigration taxes'—even my wife's jew-

elry. I was permitted to take some of my furniture, clothes, shoes, and ten dollars in cash.

"It is not easy for me to talk or write of my father's last months. I loved him very much; he was a marvelous personality. He had such a fine character; he was a living example of Masonic ideal. And such an end!"

*No person shall be deprived of life, liberty or property without due process of law; nor shall private property be taken for public use without just compensation.*

We invest money in a Masonic Temple; it is ours, remains ours, cannot be taken from us except by legal means. In occupied Europe are hundreds of razed Temples, Temples defiled, Temples confiscated for no other reason than the will and whim of a dictator. Here life, liberty and property—Masons' or any other citizens—is inalienably theirs and cannot be taken from them except by means made and provided in the laws which we make, through our elected representatives.

Again it is emphasized that all human rights are relative, not absolute. One man living alone upon a desert island may be considered to have absolute rights. But if there be two men on that island, each possesses certain human and moral rights inherent in the structure and thinking of man; the right to live without being murdered, for instance. Expand the island to be a continent, increase the people from one to millions,

and many laws must be made and enforced to see that none infringe upon the rights of all. Freedom of speech means freedom *within* the laws governing slander, treason, sedition. Freedom from searches and seizures means *except* by the right of a search warrant, or the seizure of stolen property; freedom of religion means religion which does not run contrary to moral and civil law. The right to bear arms is a relative right, not infringed by a police regulation forbidding the carrying of concealed weapons, as it would be if the right were absolute, and so on.

"For God and country" means to Americans what it says; our country is what we have made it, and the Bill of Rights is a fundamental part of it.

"For the fatherhood of God and the brotherhood of man" means to Freemasons what it says; our Fraternity is what we have made it, and the Bill of Rights is fundamental to its existence.

Let us, then, as citizens, cherish and know, uphold and appreciate, fight and conquer for the moral, ethical and spiritual values inherent in the Bill of Rights. Let us, then, as Freemasons, lift the hat and bow the head to the wisdom of those who wrote, those who adopted, those who made an integral part of American life as we know it, the Bill of Rights without which this Republic and our Freemasonry could not exist.

## George Washington Masonic National Memorial Assn.

The annual convention of The George Washington Masonic National Memorial Association will be held Monday, February 22, 1943, at ten o'clock a.m., in the Memorial Temple at Alexandria, Virginia. Because of the prohibition on chartering special buses, arrangements have been made for transportation from Washington to Alexandria over existing bus lines. Buses will leave the terminal at 12th Street and Pennsylvania Avenue, N.W., in front of the old Post Office Building, opposite the Raleigh Hotel, at 9:00 o'clock, a.m., sharp. They will not call at hotels.

It is hoped that as many as can possibly do so shall attend the convention and a cordial invitation is tendered to all brethren. It is especially desired that the heads of the several grand bodies of each jurisdiction shall be present.

The conference of grand masters, the Masonic Service Association of the United States, and the conference of grand secretaries will hold their annual meetings on February 22, 23 and 24 in Washington. A cordial invitation to the annual convention is extended to all in attendance upon the meetings of these organizations.

It is gratifying to report that much has been accomplished at the Memorial during the year. The Blue Lodge room and the Replica room are completed, the former being entirely furnished and ready for occupancy. These rooms are very fine, their appearance has

been universally commended. The new concrete terrace steps have been installed and constitute a decided improvement.

Following the practice of recent years, it will be impracticable to make an appropriation to cover the expenses of state chairmen who attend the convention. This course is necessary to conserve resources, but it is hoped that state chairmen will find it possible to be present.

The program: February 22. George Washington Masonic National Memorial Association, annual meeting in Washington Memorial, Alexandria, Va., 10 a.m. Transportation will be furnished. Luncheon in Alexandria.

February 22. Grand Secretaries' Conference, Raleigh Hotel, 2 p.m. Dinner at 6 p.m. Meeting continued after dinner.

February 23. Grand Masters' Conference, Willard Hotel, 9:30 a.m. Luncheon at 12:30 p.m. Reconvene at 2 p.m. Grand Masters' dinner, Willard Hotel, 7 p.m.

February 24. Grand Masters' Conference continued, 9:30 a.m. Luncheon, 12:30 p.m.

February 24. The Masonic Service Association of the United States, twenty-fourth annual meeting, Small ballroom, Willard Hotel, 2 p.m. to 5:30 p.m. Recess. Evening session, 7:30 p.m. to adjournment.

## NATHAN, THE WISE

Rightly does Freemasonry eschew all topics of religious or political discussion, thus casting aside the most frequent cause of disagreement among men in order to unite them in those basic truths with which all must agree who have at heart the welfare of humanity.

At a time when the principle of a universal brotherhood of man in the common Fatherhood of God is assailed, as never before on the same scale, and countless people are massacred for the sole reason of clinging to the ancient faith of their fathers, appropriately may we be reminded of the tale of "Nathan the Wise," often quoted, but not heeded as it deserves to be, for its moral lesson, which Lessing (1729-1781), the famous philosopher and writer, himself a true Mason, wrote more than 160 years ago.

Although a Christian, he makes his hero a Jew so as to portray self-renunciation under the least favorable circumstances.

Nathan, very rich and very wise, is tolerant of the views of others, but it is with him the result of understanding and not of indifference. "He had been made perfect through suffering." The Christians had killed his wife and sons, but his revenge was the adoption of a Christian child and he told no one of his deed. Another character in the story is a Christian Patriarch, a bigot of bigots, to whom it would have been better had the child been left to perish than be adopted by a Jew.

The most objective lesson in the drama is provided in the course of an interview between a Saladin Sultan and the Jew, during a truce between contending forces at the time of the Crusades.

Saladin needing money to carry on the war and unable to get it, Nathan was suggested to him, for he was reputed very rich and generous. Yet, he was known not to make loans and to prevent a refusal and avoid affront to his dignity. Saladin planned to entrap the Jew by asking him a question which he could not answer without involving himself in difficulties from which he could only extricate himself by granting the loan.

The question was: "Which is the true religion, the Mohammedan, the Christian, or the Jewish?" If in order to curry favor, the Jew should say the Mohammedan, he would condemn himself, while if he chose either of the others he would accuse the Sultan of adhering to a false religion.

The Jew says: "I am a Jew" and the Saladin replied, "I am a Mussulman and between us stand the Christian. Now, but one of the three can be true! People call you wise and a man like you does not choose his religion from the accident of birth." Nathan is not deceived and he asks permission to tell a story.

There was a man, he said, in olden times, who had received a ring of priceless worth from a beloved hand. It had the secret power of giving favor in the sight of God and man to him who wore it with a believing heart. What wonder then that he would never put the ring from off his finger and provided that it should remain in his household forever! Before dying, he gave the ring to the son he loved best and whom he thought most worthy of his love, charging him to follow his example and in turn bequeath it to the one of his sons who should

be deemed dearest and most deserving, and that forever it should so descend without regard to birth, be he the eldest or the youngest.

Thus from generation to generation the ring descended from father to son, until at last it came to a sire who had three sons, all equally loved and equally worthy in his eyes. Among them he could not decide. Sometimes when each was with him alone he would think that one most worthy only to be again undecided when he met the others. This went on for years until at last, decide he must. And so, secretly, he called in a skilled jeweller and gave him instructions to make two other rings exactly like the first. Relieved and joyful, he summoned each son separately, gave him his blessing and the ring. Then he died.

At this point, the Jew paused for the Sultan to make the application for himself, but impatiently the Saladin exclaimed: "Bring your story to an end!" Nathan replied: "It is ended, for what remains would tell itself. The father was scarcely dead when each son produced his ring and claimed to be the head of the family by virtue of his ring. In vain, the rings were as indistinguishable as with us the true religion."

Saladin exclaimed: "Is that your answer to me?" Nathan replied, "No, but it is my apology for not presuming to judge between the rings." The sons could not agree and appealed to the law. Each one claimed his ring as the true one, because he had received it direct from his father and that the other two were forgeries. Before the judge each one swore that "from his father's hand he had received the ring by virtue of a promise that he should one day enjoy the ring's prerogative." In this they spoke the truth. Then each maintained that it was not possible that to himself his father had been false.

The judge was perplexed. He could not tell one ring from another and was on the point of dismissing the case when he had a happy thought. "Hold," he said, "you say the true ring has the power to make him who wears it the beloved of God and man! Let that decide, for the false rings have not that power! Which one of you is best beloved of the other two?" No answer. "Speak! Why are you silent? Does your ring work only upon yourself and not on others? Loves each one himself the best? Does it cause each to love himself but not others? The cheated cheats are all of you! All your rings are false! The true ring has been lost!"

The judge then dismissed them with a word of advice. He bade them accept the case just as it stood. Each had received a ring direct from his father. Let each therefore accept his ring as the true one and so live that it will produce what the true ring is expected to produce—truth, honor, rectitude and love! Let each strive not to be greater than the others, not to be ruler over the others; but to prove, each in his own life, the power of his ring and to increase that power through meekness, through heartfelt, genuine cordiality, through kindness and through most sincere devotion to God! "And," he said, "when, at last, the powers of the rings reveal themselves in your children's children, after thousands of years have passed, and the lessons of the true ring

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shall have sunk deep into their hearts so that perfect love exists among you all, come again to this judgment seat. A wiser judge than I will then decide."

Then Nathan turned to Saladin and said: "Are you that wiser judge?" Saladin, conscience-smitten replied: "I, O God! No! That judgment seat is not for me! The thousands of years have not yet ended! Go, go, but Nathan be my friend!"

By this story, comments W.Bro. Hunt, of the Grand Lodge of Iowa, who in recent months recalled the lessons of this parable, Lessing strove to show how contests between religions release the passions of men instead of keeping them in check, thus obscuring all that is genuine in religion. Lessing depicts the scene as occurring

during the Crusades, which, while they sprang from a passionate yearning to advance the cause of their religion, worked upon religious passions, inflaming and blunting them. They strove to achieve their purpose by force and not by love! They sought and resolved to win the Holy Sepulchre, but what they found and won to lose again was an empty grave! They should have learned the lesson taught to the woman of Samaria, of which we, as Masons, are so appropriately reminded on the occasion of a Consecration, upon the threshold of the labors on which enters the new Lodge or Chapter: "God is a Spirit, and they who worship Him must worship Him in spirit and in Truth!—*The Freemasons' Chronicle*.



### TRUISM

A recent remark by a retiring Master of a lodge commends itself as illustrative of conditions as they should be, and frequently are in many lodges. Among other things he said:

"Anything outstanding in this year's work arises outside the lodge rather than inside it. The lodge has met and worked regularly, upheld its standards, preserved its ideals, and maintained its financial condition. In these days such accomplishments may be considered worthwhile. But this is not the result of any exceptional attainments in the master's makeup, it is rather inherent in Freemasonry. "The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed, . . . Freemasonry notwithstanding still survives . . . ; and thus through a succession of ages, are transmitted, unimpaired, the most excellent tenets of our institution."

### H. E. HUBBARD, 99

Hermon E. Hubbard of 529 Broad street, Meriden, Conn., celebrated his 99th birthday on Thursday, Feb. 18, when he was host to some of the officers and members of Meridian lodge, No. 77, A.F.&A.M. For a number of years past it has been the custom for his lodge brothers to visit with him some evening prior to each birthday.

Bro. Hubbard was presented a birthday message signed by many of his Masonic brothers, and also a message signed by many of the brothers and sisters of the Masonic Home in Wallingford.

Brother Hubbard was made a Master

Mason in Meridian lodge April 18, 1881.

He has always taken a deep interest in the fraternity and until the last several years has been a frequent attendant at lodge communications. He is a fine example of New England character, beloved and honored by all who know him.

Although he has accumulated years just one short of a century he is as active as men twenty and thirty years his junior.

Bro. Hubbard was born down Killingworth way but has spent nearly all his life in Meriden. He spends his summers at his home at Clinton beach.

In his present prime physical condition he gives every appearance of achieving the 100 year mark.

### WARNING

A warning that men in the armed forces should carry no Masonic identification in battle was contained in a letter recently received from Carl H. Claudy, Executive Secretary of the Masonic Service Association.

In his letter, Brother Claudy quotes from letters which have been received by him as follows:

"We are advised, unofficially that we should take every possible precaution to prevent any members of the Masonic Order serving in His Majesty's Forces carrying anything on their persons that would identify them as Masons. We were told that every possible precaution was taken to prevent them so doing prior to taking part in any activity when there might be a possibility of their being taken prisoner. However, it is only human nature that occasionally a brother might carry something on him that had been overlooked and that would identify him as a Mason."

"We therefore have been asking our lodges not only to refrain from issuing any non-destructible type of identification but also to continually warn their members to deposit any papers or items that would identify them as Masons with some member of the Craft in England, or if they were serving on the high seas, with some member of the Craft at the home port, and to only obtain possession of this material when it was to be used for the purpose of Masonic association. We have definite information to the effect that we cannot too strongly impress the necessity of our brethren being extraordinarily cautious in this matter."

—Masonic Tidings.

### ON THE FRONT BENCH

In "The Philosophy of Masonry" by Ill. Roscoe Pound, LL.D., 33° Dean Emeritus of the Harvard Law School, one of the great creative scholars of our time, there is a paragraph which every Freemason should learn, and carry in his heart:

"My brethren, we of all men, owe it to ourselves and to the world, to be universal in spirit. Universality is a lesson the whole world is learning and must learn. But we ought to know it already. We ought to be on the front bench of the world's school, setting an example to our more backward schoolfellows. Wherever in the world there is a lodge of Masons there should be a focus of civilization, a center of the idea of universality, radiating reason to put down prejudice, and advance justice in the disputes of peoples, and in the disputes of classes, and making for the peace and harmony and civilization that should prevail in this great lodge of the world."



APPRECIATES CRAFTSMAN  
Southboro, Mass.  
Jan. 26, 1943.

## Ed. MASONIC CRAFTSMAN:

I am enclosing my subscription to the CRAFTSMAN, a magazine that I consider ranks with the leading periodicals of the nation; the articles are very historical and the inspiration readers receive from reading them should be greatly benefitted by them.

Fraternally  
(Signed) —

ANOTHER  
Hyde Park, Mass.  
Jan. 1943

## Ed. N. E. CRAFTSMAN:

I greatly appreciate your kindness in sending this wonderful paper during the rough going. Thanks.

(Signed) —

## WAR BACKGROUND

Long before Hitler appeared in the horizon, the German people had been steeped in a tradition that they were a super-race and that war was a sublime calling. This has been dinned at them by popular and important German writers since Prussia rose to the position of an important power.

Pure Hitlerism is the quotation from Treitzke that "the German is a hero born. He can hack and hew his way through life." Again, Karl Wagner preached many years ago on a theme that Hitler has made most familiar. "The efficient peoples must secure themselves elbow-room by means of war, and the inefficient must be hemmed in, driven into reverses where they have no room to grow, where they may crawl slowly towards the peaceful death of early and hopeless senility."

On the subject of war, Hitler needed only to draw upon the writings of many Germans of an earlier day. "Nothing is more immoral than to consider war an immoral thing; war is the mother of all good things," is the way Professor Haase put it. Even more outspoken was Von Gottberg, who wrote: "War is the most sacred of human activities. Still and deep in the German heart must the longing for war endure." Bluntly, Reimer wrote: "All chatter about Peace and Humanity must remain nothing but chatter."

The ruthless methods of war as employed by Hitler were certainly forecast by Von Hartmann: "Whoever enters upon a war will pay no heed to any so-called International Law. He will do

well to act without consideration and without scruple."

Small wonder that the German people followed Hitler. The ground-work had been well laid by German writers over a period of years.—*New South Wales Freemason*.

## MASONIC BOARDS OF RELIEF

The Masonic Relief Board of Indianapolis, Ind., was organized, January 24, 1868, by five Symbolic Lodges in that city. It was the second such organization in the United States. The Masonic Board of Relief of the United States and Canada, which has done such a splendid work in aiding Masons and the Masonic lodges, was organized at St. Louis, Mo., in 1885.

## GRAND LODGE OF TEXAS

At the December session of the Grand Lodge of Texas, State Senator Rogers Kelley, an army lieutenant, was elected Grand Master, and among the appoint-

ments which he made was that of James C. Jones, of Dallas, to be Grand Senior Deacon. Mr. Jones is a 33rd Degree Mason and Deputy in Texas of the Scottish Rite Supreme Council, 33°, Southern Jurisdiction.

## CALIFORNIA

Jonathan D. Stevenson, Colonel of the First New York Volunteers, which set sail from New York in September, 1846, and was garrisoned in California from May, 1847, to August, 1848, was the first Grand Master of the Grand Lodge of California. His headquarters were in Los Angeles, and his tact and skill in handling native Californians was important from a practical standpoint.

SCOTTISH RITE MASONS  
ON THE "GRIPSHOLM"

Brother W. K. Fowler, 33°, Secretary of the Scottish Rite Bodies in Japan, has established his residence at 1558 Kingston Ave., Schenectady, N. Y., and the members of these Bodies may ad-

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Norway and the Canary Islands, but the secretary reports that there are some members whose addresses he does not know.

## CANADIAN LODGE HONORS

W. T. Odlin, executive of the Puget Sound National Bank at Tacoma, Wash., and one of the oldest Masons in the state, recently received a very unusual honor in being made an honorary member of Mount Newton Lodge No. 89 at Saanichton, British Columbia. It is rare indeed for one of the Canadian lodges to confer honorary membership upon a member of a lodge in another country.

Following is the letter of notification to Mr. Odlin from Claude E. Jeffrey, a past master and present secretary of Mount Newton Lodge:

"The members of Mount Newton Lodge appreciate to the fullest the great service you have rendered to our beloved Craft during the past two decades. They feel that the fraternal good-will and the abiding friendship which has grown up between the members of Fidalgo and Mount Newton Lodges is, in a very large measure, due to your expert use of the trowel in spreading the cement of brotherly love and esteem. Your unselfish devotion to the cause of Freemasonry has earned for you a very high place in the hearts of your brethren of Mount Newton, and as an expression of their fraternal love and admiration, they elected you an Honorary Member with full voting privileges, at the Regular Communication held on Thursday, the 12th inst.

"It is our fervent prayer that the Great Architect of the Universe will grant you many years in which to enjoy your membership in Mount Newton Lodge."

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## All Sorts

Artist—My most difficult task is usually completed before breakfast.

Friend—You work before breakfast?  
Artist—No, I get out of bed.

### STARTED SOMETHING

Diner (to Waiter)—What's the name of that selection the orchestra just started?

Waiter—Go Feather Your Nest.  
Diner—Go jump in the lake! I asked you a civil question.

### NO FURTHER USE

Entering the newly-opened shop, the commercial traveler exclaimed cheerfully:

"Good morning, Mr. Smith! How's trade?"

"Not so good."  
"I'm sorry to hear it."

"Yes," Mr. Smith went on; "when a laddie came into the shop yesterday and asked for an empty box my assistant gave him the till."

### PROOF POSITIVE

Mrs. Jones was very proud of her son, who showed promise as an athlete.

"Yes, he must be a very fast runner," she explained proudly to a neighbor. "Look at this newspaper report of the sports yesterday. It says he fairly burned up the track."

"And it's quite true," she added, confidentially. "I went to see the track this morning and it's nothing but cinders."

### HER PREFERENCE

Mother—Don't you want to be a girl that people look up to?

Daughter—No, I want to be the kind that people look around at.

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### WISE CRACKS

When the time comes for the meek to inherit the earth, chances are the taxes'll be so high they won't want it.

From one outlook, time is nothin' but noise made by a clock.

Why is it that they always talk about a doctor "practising."

Some women'll spend \$5 for a pair of stockings to give the impression they're not wearing any.

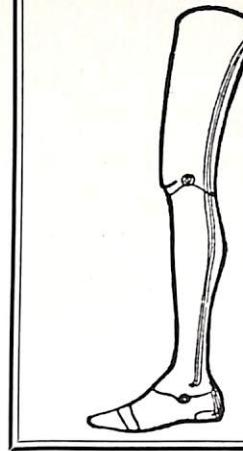
The reason ideas have such a hard time gettin' into some people's heads is because they can't squeeze in between the prejudices.

The only way you can keep some people in their own barnyard is to turn them loose outside and let them jump back in.

Nobody but a fool tells the first fishin' or huntin' story.

### ONLY A PRINTER

"He is only a printer." Such was the sneering remark of a leader in a circle of aristocracy — codfish quality, says a writer in the Century Magazine. Who was the Earl of Stanhope? He was only a printer. What were Prince Edward William and Prince Napoleon? Proud to call themselves printers. The czar of Russia, the crown prince of Russia and the Duke of Battenberg were printers, and the emperor of China worked in a private printing office almost every day. William Caxton, the father of English literature, was a practical printer. What were J. P. Morris, N. P. Willis, James Parker, Horace Greeley, Charles Dickens, Benjamin Franklin, James Buchanan, Simon Cameron, Schuyler Colfax? Printers all, and practical ones. Mark Twain, Amos J. Cummings, Bret Harte, William Dean Howells, Joel Chandler Harris and Opie Read were plain, practical printers, as were Artemus Ward, Petroleum V. Nasby and Sut Lovingood. Senator Plumb, of Kansas, and James J. Hogg, ex-governor of Texas, were both printers, and the leader of science and philosophy in his day made it his boast that he was a "jour" printer. In fact, thousands of the most brilliant minds in this country are to be found in large cities and towns. It is not every one that can be a printer—brains are absolutely necessary.



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# To the Freemasons in the Armed Service and Their Friends



A great many Masons are serving in the armed forces of the United States. These men, separated from home ties, seek more and more contacts with family, friends and Masonic fraters. It is the part of plain privilege to see that they get them.

To the relatives of these men it is not necessary to suggest that frequent letters are very welcome at all times, for truly "absence makes the heart grow fonder." Friends, too, can help, not only by writing letters to those in service but in contributing otherwise to their comfort and happiness.

In this connection it is suggested that a subscription to THE MASONIC CRAFTSMAN would be eminently appropriate. Within its columns is much of interest to the Mason, in service and out.

To facilitate the good work the publishers of this journal make this offer:

*For one-half the regular price—or for one dollar instead of two—  
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It is a time to close up the ranks, for added strength lies in unity. Our men, privileged to serve in the greatest enterprise the country has ever dedicated itself to, deserve every possible support and your dollar can help in this way very acceptably.

There are many other demands upon your funds, but this offer, it is believed, will appeal to many to whom the Masonic tie is something more than a phrase and will afford happiness, comfort and enlightenment to brethren in uniform throughout the world.

Write early and act promptly—for time is of the essence.

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